

VVORD VVRITTEN,

Concerning the

VVORD EVERLIVING,

VIZ.

As touching his glorious Kingly Office on Earth to come.

Witnessing,

That Christ Jesus shall have a visible glorious Kingdome in the World, consisting of the converted Jews and Gentiles in one Sheep-fold under him; of the quick in this life, and raised Saints in the time of his said glorious Kingdome, and of the highest Angels worshipping him, and of inferiour creatures bowing the knee unto him.

Confirmed by many Demonstrative Arguments from the holy Scriptures, and many divine Reasons strongly evincing the same Truths.

By William Sherwin, Minister of the Gospel.

Apoc. 3. 21. ὁ ἔξωθεν δούλωσεν αὐτὸν ἐκδοῦναι μετ' ἐμὲ ἐν τῷ θρόνῳ μου, ὡς καὶ ἐξ-
 ἤλυσεν καὶ ἐκδοῦναι μετὰ τῶν πατέρων μου ἐν τῷ θρόνῳ αὐτοῦ.

Esa. 24. 33. Then the Moon shall be confounded, and the Sun ashamed, when the Lord of Hosts shall reign in Mount Sion, and in Jerusalem, and before his ancients gloriously.

Psal. 97. 7. השתחח לזכר אל-הים.

So Heb. 1. 6. ἀγγελοποιήσας αὐτὸν πάντας ἀγγέλους θεῶν.

Rom. 8. 21. Because the creature it self also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.

L O N D O N,

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T O T H E
R E A D E R.



Christian Sufferers, either in will or deed, to whom alone* Affliction the happy interest in these things doth belong, with all the well effluen-
ensuing happiness and glory, through and with Christ Je-
sus, the mystical head of his glorified Spouse, the Church,
to all eternity; for it is [Generale Dei Statutum]
[whatever otherwise nominal only, and formal Christi-
ans may promise to themselves] what the Apostle Paul declares, 2 Tim.
3. 12. that all that will live godly in Christ Jesus shall suffer persecuti-
on; and when he for a pattern was stoned almost to death, Acts 14. 19. he
confirms the Disciples souls in this doctrine, that (saith he) we must
through much tribulation enter into the Kingdom of God; yet here the
Apostle Peter's Caution must be carefully observed, 1 Pet. 4. 19. that it must
be according to the will of God, or as he speaketh, Verse 16. as Christi-
ans, both for the cause and manner, which is the condition upon which our
Saviour entertains all his Disciples, Mat. 10. 38. for (saith he) he that
takes not up his Cross and follows not me, is not worthy of me; and
it is both a special gift and a special honour so to do, Phil. 1. 29. To you it
is given in the behalf of Christ not only to believe on him, but also to
suffer for his sake. But this will be but during the time the Bridegroom is
absent in person, Mat. 9. 15. Mat. 2. 19. and untill the New Jerusalem
comes down from God out of Heaven, and the Tabernacle of God be with
men, and he dwell with them, Rev. 21. 2, 3. But for the comfort of all such,
the Apostle Paul as plainly instructs them, 2 Tim. 2. 12. If we die (saith
he) with Christ, we shall also live with him, if we suffer with him, we
shall also reign with him. And although the meek are here at present but
strangers and pilgrims on the earth, yet that time is hastening apace,
wherein that gracious promise shall be made good, Psal. 37. 11. that the
meek shall inherit the earth; and delight themselves in the abundance of
peace; which our Saviour also confirms, declaring their blessedness in that
respect, saying, Mat. 5. 5. Blessed are the meek for they shall inherit the
earth:*

To the Reader.

earth: and his care hath remarkably appeared, in regard his Church was to pass through many sharp pangs and sufferings from his ascension, in the primitive persecutions, and all along her wilderness condition, during unchristian Antichrist's tyranny, even to his appearance, to destroy that man of sin, 2 Thel. 2. 8. before the Saints rest in this world will come, Chap. 1. 7. Heb. 4. 9. or the times of refreshing from the presence of the Lord, as the Apostle Peter explains them, Acts 3. 19. Therefore to comfort them beforehand, he hath through the whole Revelation provided words of consolation to each in the order of their sufferings, drawn from the New Jerusalem state in one respect or other, (as from our seventh Argument in this Parcel may appear) of all which encouragements his said meek sufferers shall certainly find in their due times the full accomplishment; for whose further satisfactions therein, according to what the Spirit of God hath set down, (though mystically yet surely) I have endeavoured to wait upon the Dispenser of all grace in all such ways of his own, as he hath been pleased to lead me to such purpose, for divers years past, which I believe in much mercy he hath manifested unto me, (however some mens apprehensions thereof may differ) yet in my own soul and spirit I am sufficiently therein satisfied, and I hope also by his grace, I may at least (if not before published) yet leave such things behind me, which in due time may also, I hope, satisfy others, when such errors, pervertings, and prejudices are removed as I have already endeavoured to do in my second and fourth part of those principles and foundations which I formerly laid down about 1664 unto which I have since added divers small Tracts, as examples and patterns to manifest the usefulness of the former, for the advantage of all such as would seriously consider them; as that on Gen. 3. 15. shewing in what ways and order (accordingly) the seed of the woman, Christ Jesus, hath, and doth, and will [hereafter more eminently] and at last totally and finally (when the last enemy death shall be destroyed) break the Serpents [Satan's] head. Another on Jer. 3. 17. being a Scriptural Evidence for the New Jerusalem state to come on earth, with a brief summary of Daniel's prophetic Visions annexed to it; the intendments of all which have been divers years obstructed and retarded hitherto; as also of another to like purpose on Rev. 22. 20. Behold I come quickly, &c. and as the Epistle to that on Jer. 3. 17. doth point out the nature and use of the said four parts, which contain the proofs that such things shall be, so by these hints in reference to those said latter Tracts, the better use and improvement may be made of them also together, especially since each of them refer to the other.

And now I hope at last, if this short summary of much of these divine truths of this nature therein couched, shall come to the hands of serious and judicious

To the Reader.

judicious Christians, that (unjust prejudices being laid aside) it may carry a strong conviction with it, and consisting of evident Scripture foundations, may also in Gods time make way for faith. (when he sees them borne on the soul) to believe the substance of these things upon the same ground, or at least of many of them; for as at divers times, and in divers manners, God hath been pleased to reveal his grace and truth to his Prophets and Apostles, and other his messengers formerly, so (as the Apostle Peter shews) he hath a time to come further to reveal it, 1 Pet. i. 2, 13. (as judicious Calvin observes from the 7th. verse) when he will again appear for such as look for him the second time without sin unto salvation; Heb. 9. the last. And as in former times there have been divers degrees and measures of such dispensations of Gods grace and truth, so there is and will be so still, 1 Cor. 12. yet to every man to profit withall, verse 7. to the riches of whose liberality (true Christian Reader) I now commend thee, praying for a blessing for thee for the due entertainment of these, (as they are divine Scripture truths, and no otherwise) who though my self, a poor shaken earthen vessel for such heavenly treasure, yet do both earnestly desire, and groundedly hope to be owned herein to be

Jan. 17. 1669. & 70.

A faithfull servant and

witness of our great

Lord and Saviour

Jesus Christ,

William Sherwin.

Some of those Demonstrative arguments taken out of that seven-fold foundation of the Doctrine of Christs Kingdom on Earth to come, Rev. 20. 4. being in good part the drift and substance of our Irenicon, with its adjuncts, &c. which have been offered to the consideration of many judicious persons, and which being duly weighed in the Balance of the Sanctuary, may appear convincing.



- 1 He first is taken from the many particulars Which the Scripture mentions to be, hereafter to be fulfilled, and also allots the beginning, the continuance, and the end of the thousand years of Christs Reign to accomplish them in.
- 2 From sundry Texts of the Old Testament, speaking of what concerns that Period of Christs Kingly Office which are so explained by the Spirit of God in the New Testament.
- 3 From that general reference of the Apostle Peter, Acts 3. 21. (applied also by Christ to those times, Rev. 10. 11.) which times (saith he) God hath spoken of by the mouth of all his holy Prophets since the world began: as in some good measure is manifest in our Irenicon, from page 56. to page 89.
- 4 Drawn from such portions of holy Scripture, as the Holy Ghost hath set some marks upon, which may discover unto us, that they speak somewhat that belings to those last times.
- 5 From what hath been made manifest by Bishop Usher, Mr. Mede, Helvicus his Chronicle, Mr. Huit, Mr. Swan in his *Calamus mensur.* and Others, that the fourth Monarchie in Daniel is the Roman Monarchie.
- 6 From that part of Daniels Visions that concerns the Roman Monarchie since Christs first coming in the Flesh (together with the state of his true Church thence all along under it) which is in great part the subject of the Book of the Revelation from chap. 3d. to the 20th. as some of the said learned Persons, and others have likewise cleared, as also may be

be seen by our Abridgement, and Parallel on *Daniels Visions* ; and in our Summarie thereof, besides other observations to confirm the same, as the last part of the *Revelation* concerns Christs second coming, and the state of things in the World afterwards, in chap. 20, 21, 22.

From the promises and encouragements made and given to the Overcomers, and Sufferers in all those times since Christ : First, in the *Asian Churches*, *Rev. 2, 3, chap.* and all along afterwards referring to something in the New *Jerusalem* state, untill the *Roman Monarchie* shall be utterly destroyed or go into perdition, and then those promises, and encouragements, are to take place, and be fulfilled, as is set forth in *Rev. 19, 20, 21, 22, chap.*

From the joynt winnellings unto these things by the greatly beloved Prophet *Daniel*, and the beloved Apostle *John*, the first in the Old Testament, the second in the New, and the latter more largely (though mysteriously) setting forth what was more briefly shut up and sealed in the former, as is very observable, &c.

From the many particulars in Scripture to be fulfilled, at the beginning of the thousand years, so that being by Gods word fore-told, and not yet fulfilled, and also that time allotted for the fulfilling of them, they uppon all considerations joyntly, must needs then take place, and so many other great things from thence along the thousand years, and afterwards, to the last Resurrection, and general Judgement, the holy Scriptures set forth that those great things in that *καιρος μελλων* that world to come, as it is stiled, *Heb. 2. 5. Eph. 1. 21.* of which, large Volumes might profitably be written.

But first of such things as are to be about the beginning of that Period, or to go before it ; First the fulfilling of that promise, *Mal. 4. 5. Behold I will send you Elias the Prophet before the coming of the great and dreadful day of the Lord* ; even as *John Baptist* who was therefore called *Elias* at Christs first coming, who was said then to come in the Spirit and power of *Elias*, *Luke 1. 17.* being also that Messenger spoken of, *Mal. 3. 1.* applyed to him, *Luke 1. 76.* by his Father and by our Saviour also, *Mat. 11. 10.* But concerning the other at the great and terrible day of the Lord : after *John Baptist* was put to death, our Saviour expressly saith to his Disciples, *Mat. 17. 11.* truly *Elias* shall first come : concerning whom the antient Fathers differ not that another should then come, but whether it should be *Elias the Tishbite* in Person, or another like *John Baptist* in the spirit and power of *Elias*, as may largely be made to appear. See *Dr. Homes his Resur. Reviv'd.* page, 357, 362, 363, 364, 365, 366, 367, 368.

The terrible ruine and burning of the whore of *Babylon* so largely described

scribed many wayes by the Spirit of Christ, *Rev.* 14. but especially in the 17th. and 18th. Chapter; and probably set forth by the Title of *Magog*, to be destroyed with fire in the latter dayes, *Ezek.* 39. 6.

3 The gathering together to the battel of the great God; described more generally by the Nations, or Heathens, whether Paganish or Popish, (who are for their gentilizng worship reckoned Gentiles, *Rev.* 11. 2.) which battel is Prophetically proclaimed by *Jos.* chap. 32. and described *err.* 3. &c. to be a gathering of all Nations then to the Valley of *Jeboshaphat*, which shall be at the time of the Jews great restauration, where God will plead with their enemies, as he did with the *Ammonites*, *Moabites*, and their Confederates, *2 Chron.* 20. 22. and again it is further and more largely described from *v.* 9. *Proclaim this among the Gentiles, prepare VVar*, &c. *v.* 18. read and consider them with the Context: which preparation is two-fold, first of the *Turk*, *Ezek.* 38. 8, 16, &c. set forth to be in the latter dayes twict, under the title of *Gog* (denoting such a great and resolute enemy of the Church) whose description there fitly agrees to the *Turk*, together with his time, and the deliverance of *Israel*, when he is to fall: as *Dan.* 11. 45. &c. 12. 1. Also his coming is set down with his prevailing and progress in order by the same Prophet *Dan.* 11. 40, 41, 42, 43, 44. as Mr. Mede very judiciously, appositely, and learnedly hath expained that Scripture. Being there stiled the King of the North, as the *Saracins* before him were stiled in the same verse the King of the South, and fitly agree with the Seasons of the 5r. and 6r. Trumpet, *Rev.* 9. of which, more afterwards.

Again, another part of the said battle is described in reference to the *Pope*, for as in the Old Testament the *Turk* is foretold to be then the Jews great Enemy to withstand their return to Christ and their own Land; so the *Pope* in the New Testament is set forth to be then the great Enemy of the *Gentile* Christians, both which God will (then) bring down as many Scriptures declare. Who also shall then be gathered with his complices, to the *Armageddon* Battle (as upon his account it is called, *Rev.* 16. 14, 16.) under the end of the sixth *Vial*, or the beginning of the seventh, called also the Battell of the Great day of God Almighty: and it is more largely set forth, how it will be accomplished, *Rev.* 19. 11. When the King of Kings with his Armies will come against the Beast and false Prophet and their Armies and take them both, & for ever destroy them, &c. And much is also set forth, *Dan.* 7. 9. 10, &c. concerning the time and manner of the *Popes* destruction: because of whose great words the Judgement will then sit one the Throne, and by a Fiery Sentence, and Execution the Beast will then be

con-

consumed, and the Body thereof given to the burning Flame, and made to like purpose in that chapter; and a complication of Judgements are in many parts of holy Scripture assigned for the ruine (then) of both those great Enemies, besides what hath been named. I only here point out but few of many, in *v. 22. of Ezek. 38.* God saith he will plead then with *Gog* [the Turk] with Pestilence, with Blood, an over-flowing Rain, great Haile-stones, Fire and Brimstone. Consider seriously the description of his ruine largely set down in that, and the following chapter, and the like of the *Pope, Rev. 16. v. 17. 18. 21.* there are the horrors of Gods indignation in that unparalleled earthquake with Thunders and Lightning when *Babylon* shall come in remembrance before God to give unto her the Cup of the Wine of the fierceness of his wrath: as followed in the falling of the great Haile, whereupon they blasphemed God, as follows, whereby the fierceness of his wrath will be most manifest as hath been seen in the Devil since Christ came in the Flesh, who finding himself without remedy, since, blasphemed God; which, till then, it was thought he durst not so: for in the latter part of *Rev. 19.* the Fowls devour their flesh, and they are cast alive into the lake of fire burning with Brimstone: so *Rev. 14. 19.* those Grapes are reaped, and cast into the Wine press of Gods wrath, &c.

In the next place unto the destruction of the said great Enemies, the Scriptures adjoyn the appearance and Kingdom of Christ as the Apostle *Paul* joynes them, *2 Tim. 4. 1.* and he knew he had good ground for it from *Daniels* Prophesie, *chap. 7.* when the Beast is destroyed he had the Vision, *v. 13, 14. &c.* how the Son of Man *Jesus Christ* came in the Clouds of Heaven, to whom all the Kingdoms and the People are given, as follows, & all Nations under the whole Heaven are then subject to him, *v. 27.* read those things deliberately, &c. So when he had destroyed the Beast and his Complices, in the end of *Rev. 19.* then that great Angel [Christ] with a great Chain binds the Devil and *Satan* for a 1000. years, and sets up his Kingdom, and Reigns with his Saints then to be raised, and all such as walk in the light of the new *Jerusalem* all the 1000. years: that very clear Prophecy hath been too well vindicated from Saranically mists, and Popish delusions to be again darkened by them, or such as they seduce against holy Scriptures, most evident light the same Apostle joynes them also, *2 Thes. 2. 8.* shewing the glorious appearance of Christ will be the utter destruction of Anti-christ, which is another fore-runner of his glorious Kingdom, &c.

Come to a fit the great and national restauration deliverance and conversion of the *Jews* and *Israelites*; for to the former, the Scriptures also joyn these their temporal and spiritual deliverance, the temporal

Then also will Christs visible Kingdome of power be set up on earth; First, by removing out of it all things that offend, viz. the Pope and Turk, (with their adherents) with hypocrites, and those that do iniquities, all to be removed aforehand, *Mar. 13. 41, 42.* which by the said judgement, *Dan. 7.* are to be swept away with a temporal sudden destruction, set up for to judge then such wicked quick, *2 Tim. 4. 1.* and *Rev. 11. 19.* and then by gathering both Jews and Gentiles into his fold, when the Jews shall be honourably sent into their Land by the Gentiles, and the Gentiles (unconverted before) shall in great abundance be brought in to Christ by means of the Jews, upon the manifestation that God is with them, *Esai. 60. 2, 3, &c.*

But then thirdly, That Kingdome of Christ will consist of another sort of Subjects, such as Christ will bring with him when he comes, and which before were said by the Apostle to sleep before in Christ, in respect of their bodies, *1 Theſ. 4. 14.* which shall then be raised from their graves, and then be re-emit into their spirits at the first blessed and holy resurrection, (as it is called) *Rev. 20. 6.* who shall then live and reign with Christ 1000 years, *verſ. 4.* and in the end of *verſ. 6.* which is his judging also of the dead at that time, *Rev. 11. 19.* by rewarding his servants the Prophets, and his Saints, and all that fear his name, both small and great, both then living and before dead; when as for the evil at such time, he will destroy all such as did before by their

their wickedness destroy the earth, in both which respects, as the Apo-
 stle Paul teacheth, he will then so judge both the quick and the dead at
 his appearance and his Kingdom, 2 Tim. 4. 1. And for both those
 parts of judgement towards good and bad, it was said when Antichrist
 was to be destroyed, Dan. 7. 9, 10, &c. that the Judgement was set,
 and the Books were opened, and it will be above 1000 years after when
 all the wicked shall be raised at the last resurrection, Rev. 20. 11, 12.
 When also Christ will again judge both quick and dead, when all the
 Saints that are then alive and remain, as the Apostle Paul reckons him-
 self and the Saints in his time then will be, 1 Thes. 4. and he twice af-
 firms it, saying, *We which are alive and remain*, vers. 15. and vers. 17.
shall be caught up together with such of the Saints as at that time shall rise
first also, that is, before the wicked, after to be raised; when all those
 sorts of the Saints, the living then in the bodily life, and raised Saints
 above a thousand years before; which then with the Apostle remain in
 the world, shall altogether be caught up in the clouds, to meet Christ
 in the air, (whereas those that had their part in the first resurrection,
 having their part therein 1000 years before, were said then to be
 brought from heaven with him, when that New Jerusalem came down
 from God out of heaven at Christs second coming) but then they shall
 ever be with the Lord; whereas he seemed to withdraw himself from
 the former before the last rapture, which will be in a moment with a
 glorious change, which mysteries the Apostle unfolds, 1 Cor. 15. which
 he twice confirms also, 51. 13.

Also the whole 97. Psalm, which beginneth, *The Lord reigneth, let*
the people rejoice, let the multitude of the Isles be glad thereof, contain-
 ing also a Prophetic of his terrible coming to destroy his idolatrous
 enemies, and to deliver the Jews and all his oppressed people, which
 will cause such exultation and Hallelujahs in the world, and is also in
 the New Testament applyed by the Spirit of God to his said second
 coming, Heb. 1. 6, when he shall bring again his first begotten into the
 world, (as the Greek Text declares) when all the Angels of God
 shall worship him, so expounded by Chrysostome, Ribera, and others, of
 his second coming; and which also the Apostle himself clearly explain-
 eth, Chap. 2. 9. calling it *in apostolic phrase* = the world to come, whereof
 he spake; to this agrees Rev. 19. 1, 2, &c. when the Whore of Babylon
 was destroyed, and that Reign of Christ began, and the marriage of
 the Lamb was come, so many Hallelujahs were sung, First, By much
 people, vers. 1, 2, 3. Secondly, By the representative twenty four El-
 ders, and four Beasts, or living wights, vers. 4. And thirdly, By a
 voice out of the Throne (the Church) and of great multitudes, saying,

Delosaph for the Lord God omnipotent reigneth, &c. that is, in another manner than before, viz. personally, and at the same time, he is praised for having taken to himself his great power and to have reigned, *Rev.* 21. 17. who, in his personal absence till then, had left his power in the hands of others, which for the most part had much abused it, and probably most provokingly towards that time, &c.

Also concerning the terrible coming of the Lord as it is described by *Zachary chap. 14.* very largely how he will fight against the Nations that then come against *Jerusalem* when his feet shall stand on Mount *Olivet* and he will so terribly shake the Earth; as also in *Isa. 2. 12.* several times is set forth, when he will *Jehoshaphatize* his Enemies as before in the 34. of *Isa.* and the word in the Original seems to denote, and at which time *Zacharie* saith *chap. 14. 5.* (as the Apostle *Paul* said from him, *1 Thes. 3.* and last.) *The Lord thy God shall come,* *772* *ה' יבוא* all the Saints with thee: and as *Isaiah 4. 1.* all that sleep in Jesus, God will then bring with him, (which is that *Jerusalem* by a Metonymie of the subject that then comes down from God out of heaven, *Rev. 11. 3.* and the contexts of *Zac.* and *Jes* agree to the same time, and the more to difference the said coming from that descending from heaven with a shout which the Apostle speaks of, *1 Cor. 15. 52.* which creatures apprehension may then seem an other coming of *Jesus* whel saith not out of heaven, as when the said *Jerusalem* descended; but it will be after the thousand years, when he seems to have withdrawn himself from the holy City and Camp of the Saints, whilst *Satan* and his last *Gog* and *Magog* play their last most wicked pranks (which will only amount to an attempt) wherewith there will be their own, and the worlds ruine brought on ultimately: when the great white throne will be set up for Christ, before whose face heaven and earth shall flee away, and no place be found for them: (as being resolved (as is probable) into their first Chaos, &c.) from which ruine all the Saints (as was said before) by a sudden rapture and glorious change shall be perfectly freed, &c. glorified as we shewed) and shall ever be with the Lord from thence forth till the consummation of that last Judgement; that then shall all ascend with him their head into Heaven, without preventing each other (as the Apostle also teacheth) when death will be swallowed up in victory, *1 Cor. 15. 54.*

There is mention of a Trumpet when the Angels shall gather the Elect from the four winds, and two in a Red, and two in the Field, and two in the Mill, the one taken and the other shall be left at the coming of Christ in the Clouds, as *Mat. 24. 30. 31. 40. 41.* but that last descending from Heaven will be at the last Trump (in re-

gird one of like nature was before.) Again, his second coming in the Clouds, will be for Salvation to all the ends of the Earth, in the issue of it: he shall descend from heaven with a shout, and the voice of an Arch-Angel, and the Trump of God, viz. the last Trump will bring utter and final desolation to all the ends of the Earth: yea then Heaven and Earth shall flee away before his face, and no place be found for them, *Rev. 20. 11.* These are according to our Saviour's own best exposition in the *Revelation*, which in these matters, he hath caused to be set down with very great evidence, often exhorting them to be faithful and true, &c. foreseeing men would not believe them though very conformable to the Prophets, and other portions of the holy Scriptures.

In respect of the large extent of Christ's Kingdom, when God hath shewed he would set Christ his King upon his holy hill of *Sion* notwithstanding all the rage and tumults of the Heathen, *Psal. 2.* he also declares he would give him the Heathen for his inheritance, and the uttermost parts of the Earth for his possession, *Ps. 2. 8.* which hath been but in a small measure fulfilled to what it shall be, when there shall be given to him at his coming in the Clouds, Dominion, and Glory, and a Kingdom, that all People, Nations and Languages should serve him, as *Dan. 7. 13. 14.* and which shall not pass away, as the former did into whole place his shall succeed,) and to avoid the mistaking it from Earth, then, 'tis said expressly all this shall be under the whole Heaven, *Ps. 27.* and all Dominion shall serve him, which it never yet did, &c. and this to be fulfilled upon the destruction of the Beast, &c.

So likewise of the same time when the third Voe came, that the seventh Angel sounded, There were great voices in Heaven, saying, the Kingdoms of the world are become the Kingdoms of our Lord, and of his Christ, &c. *Rev. 11. 15.* So also Saint Paul from Daniel, joynea his judging quick and dead, and his Kingdom, together, *2 Tim. 4. 1.* (as was shewed) which will be above 1000. years before the last Resurrection, and general Judgement.

That large extent thereof was also foretold, *Psal. 72. 8. 11.* under the Type of *Solomon*, though many things therein are not competent to *Solomon*, but only to Christ, who shall in a most large sense have Dominion from Sea to Sea, and from the River to the ends of the Earth, with other illustrations that could belong only to Christ's Kingdom, *Ps. 11. All Kings shall fall down before him, and all Nations shall serve him, with other like, &c.* Hence he is called the Prince of the Kings of the Earth, *Rev. 17. 15.* And King of Kings, *Sec. 1 Tim. 6. 15.* *Rom. 16. 26.* and else where.

Observe the perpetuity of this Kingdom of Christ; to which purpose,

poise, in the said 72. Psal. v. 7. it is said concerning Christ (which could not be true of Solomon) that in his days the righteous shall flourish, and abundance of peace, so long as the Moon endureth, and v. 17. His name shall continue for ever; his name, or his dignity and honour, shall be continued as long as the Sun, or (as in the Heb.) shall be as a son to continue his fathers name for ever. So also runs the promise under the Type of Solomon made to Davids house, to be fulfilled in Christ, 1 Sam. 7. 13. I will establish the throne of his kingdom for ever, v. 16. thy house and thy kingdom shall be established for ever before thee, thy throne shall be established for ever before thee. Hence with much gratitude, David accepted that great mercy, and said, v. 25. Now O Lord God, the word that thou hast spoken concerning thy servants, and concerning his house, establish it for ever, and do as thou hast said, and again, v. 29. Let it please thee to bless the house of thy servants, that it may continue for ever before thee, for thou O Lord God hast spoken it, and with thy blessing let the house of thy servants be blessed for ever. So, in Christ, the Prophet Esay thews it shall be fulfilled, c. 9. 7. Of the increase of his government and peace there shall be none end, upon the throne of David and upon his kingdom, to order it and to establish it with judgement and with justice, from henceforth even for ever. And after God had manifested his gracious purpose in the parable of the two sticks, Ezek. 37. he shews more especially this kingdoms perpetuity, v. 25 &c. saying, And they [viz. the twelve Tribes] shall dwell in that land wherein their fathers dwelt, they, and their children, and their childrens children for ever; (and then he addes) and my servant David shall be their Prince for ever; and that this is of Christs Davidical Kingdom, to begin at the ruine of the fourth Monarchy, which he will (when death is destroyed) deliver up again to his Father, 1 Cor. 15. 24. not of his spiritual, which he alwayes had and will have, as God; see the reasons thereof in our Tract on Jer. 3. 17. pag. 80 Rev. 11. 15. And he shall reign for ever and ever, while the world shall continue but spiritually to all eternity, as by the occasion of those words at the seventh Trumpet, the same time wherein Christs said Davidical Kingdom shall begin, may evidently appear.

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Furthermore, the uniting of the ten Tribes of Israel with the other two, is also foretold about the beginning of the 1000 years of Christs said reign on earth, that then they shall become one Kingdom under Christ, as is largely set down by Ezekiel in the forementioned 37 chap. First, by the dry bones, explained to by God himself, verse 11. Son of man, these bones are the whole house of Israel; and after by the two sticks, one of Joseph, the other of Judah, from verse 15. to verse

28. where again he explains the resemblance, verse 22. *I will take the children of Israel from among the heathen whither they are gone, and will gather them on every side (which was never yet fulfilled) and bring them into their own Land, and I will make them one Nation in the land upon the Mountains of Israel (not yet fulfilled) and one King shall be King to them all, &c. and David my servant shall be King over them, and they shall have one Shepherd, v. 23. and they shall dwell in the land which I gave to Jacob my servant, wherein your Fathers have dwelt, and they shall dwell therein, even they, and their Children, and their Childrens Children for ever, v. 24. Moreover, I will make a Covenant of Peace with them, and it shall be an everlasting Covenant with them, and I will place them and multiply them, and will set my Sanctuary in the midst of them for ever more, &c. v. 26.*

And how clear and large a Comment upon this and other Prophecies and Promises to like purpose concerning all Israel the Apostle Paul hath made. *Rom. 11. Who so runneth may read.* God hath not cast off his People (saith he) which he fore-knew, it was true at that time when he spake it (as he shews v. 5.) and will be of the Elect at all times, and though the diminishing of the Jews was for a time the riches of the Gentiles to provoke the Jews to jealousy, yet their restoring and fullness will be a greater riches to them; which he for the strangeness compares (as in *Ezekiels Vision*) to a Resurrection from the dead, v. 15. and shews they are the natural branches of the blessed Fore-Fathers, and shall all be grafted in again into their own Olive Tree, and v. 26. declares the mystery of the long continued blindness of all Israel (as also (saith he) there is a Vail upon their hearts, but that Vail shall be taken away, *1 Cor. 3.* and then confirms by Prophecy; their general call, and deliverance, from *Es. 59. 20.* And so saith he, v. 26. *all Israel shall be saved (as it is written) there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob; declaring further, That the strength of the Promise consisted in the Covenant with their Fore-Fathers for this (said God) is my Covenant unto them (though made of old with their Fore-Fathers) yet reaching still unto them, when I shall take away their sins.*

Thus we may see in these many particulars, what the holy Scripture speaks of them, as, or about the beginning of Christs Kingdom on Earth, which, though but briefly toucht, yet in this respect may sufficiently demonstrate to unprejudiced Christians the truth of this Doctrine.

But yet more largely it may again appear by what will be done all the said 1000. years, &c.

1. Satan will be bound, and continue shut up in his Prison all the said time;

thing that he may know in all that time; deceive the Nations any more till the seven years are ended; though afterwards for a little season he will be fooled again; *Rev. 20. 2, 3.*

2. Christ with his raised Saints shall reign on the Earth all that thousand years, *Rev. 15. 10; & 20. 4.*

3. Then will be the new Heavens and the new Earth wherein dwells Righteousness for the said thousand years, *1 Pet. 3. 13. Ef. 65. 17. Rev. 21. 1.*

4. Then the New Jerusalem that shall come down from God out of Heaven will be in its glory and peace, *Rev. 21. 10. 11.* and after its undoubted rescue from Sairans last attempt with his last *Gog* and *Magog* to besiege it as before was evident, *chap. 20. 7, 8, 9, 10, &c.* and against the Camp of the Saints all in vain, and to his own ruine and his followers which is the beginning of a more flourishing and blessed estate to that Jerusalem and all her Saints, as *ch. 21. and 22.* and that for all eternity after their said sudden rapture and change, thence for ever to be with the Lord, *1 Thes. 4. 16. 1 Cor. 15. 51.*

5. The inferiour creatures will then be freed from the bondage of corruption into the glorious liberty of the sons of God, during the same time; *Rom. 8. 21.*

6. It is the time of that Adoption the Apostle Paul speaks of, which thus he explains, to wit the redemption of their bodies, namely, from the corruption and prison of the grave, to remain alive with Christ in that said state all the 1000 years ensuing, which is the redemption of which our Saviour sets down the signs, *Luk. 21.* and particularly makes a consequent of his coming in a cloud, *v. 27.* saying, *Then lift up your heads, for your redemption draws nigh, v. 28.* But in *v. 31.* puts it beyond all ground of doubt, saying, *When ye see these things, the Kingdom of God is nigh at hand,* which must needs be that revealed, *Dan. 7. 13, 14.* and then to begin for 1000 years, *Rev. 20. 4.* and not of the Kingdom of the stane only, as spiritual, but of the mountain, *Dan. 2. 35.* when it will fill the whole earth, called then also the Kingdom of God, *Rev. 1. 14, 5.* and *ch. 19. 6.*

7. Then every knee shall bow to Christ, of things (before) in heaven and in earth; and under the earth, and shall by their subjection to him acknowledge him Lord of all, of which bowing the knee amongst men is a token, *Ex. Phil. 2. 9, 10.* So prophesied of *Ef. 45. 23.* and which is excellently set forth in a Vision, declaring the issue of the revelations accomplishments, *Rev. 5. 7, 8, 9, 11, 12, 13.* as is usual in that Book for all the sufferers in order in a greater or less degree (as after may more appear in our 7th. Argument afterwards.) But in the said

Vision,

Vision, after the Church and innumerable glorious Angels had done, then all creatures also are said to sing their song of praise to the Lamb, by rendering blessing, honour, glory, power, unto him, *v. 13.*

8. Then the promises made to the faithfull forefathers, *Abraham, Isaac, and Jacob*, concerning their having the promised land, and their posterities enjoying it to the end of the world, as *Ezek. 37. 25, 26.* &c. or as that emphatical expression is, *Deut. 11. 21.* as the dayes of heaven upon earth shall be fulfilled, [though they in their life time only saw the promises afar off, and received not the accomplishment of them while they lived, *Heb. 11. 39.*] And as *Stephen* speaks of *Abraham*, to whom that promise was first and often made, yet sayes, he had not so much as to set his foot on, [by virtue of the said promise, *Act. 7.* which promise is largely rehearsed, *Pf. 105. 8, 9, 10, 11.*

9. Then shall they enjoy that City with its wonderfull glory, which God hath provided for them, *Heb. 11. 16.* and of which he himself is said to be the builder and maker of, which also is said to have foundations, *v. 10.* where they and all the faithfull sufferers since shall be made perfect in one, *Job. 17. 21, 23.* and also behold Christs glory there, *v. 24.*

10. Then shall they all enjoy all the priviledges and benefis of the New *Jerusalem* state; all tears shall be wiped away from their eyes, they shall be the sons of God, and inherit all things, *Rev. 21. 7.* They shall see Gods face, and his name shall be in their forehead, they shall have their part in the tree of life, whose leaves are for the healing of the Nations, and in the pure River, *Rev. 22.* with many other promises and priviledges respecting that state and time.

11. Then shall those in the natural life, which shall then be of those Nations that shall then be saved, walk in the light of the said New *Jerusalem*, *Rev. 21.* and have very much teaching, guidance, and help from thence, (in such wayes as God hath appointed thereunto) when they and their Kings shall bring their glory and honour to it, and their Kings shall bring the honour of the Nations to it, *Rev. 24. 26. 25. 60.*

12. Then shall all those great promises made in Scripture to the posterity of *Abraham, Isaac, and Jacob*, to be fulfilled on earth, take their full effect, *Deut. 30. v. 1. to 11. Eas. 37. to the end. Es. 60. & 61. & 59; &c.* with multitudes of others belonging to them in this world, by virtue of Gods Covenant with their fathers, *Jer. 31. 32. and 32. 37, 38, 39, &c.*

13. Then will be that restitution of all things spoken of by the Apostle *Peter*, *Act. 3. 20, 21.* and those times of refreshing from the presence of the Lord, after the heavens shall cease to contain him for that

time, therefore saith Paul, *Ye shall have rest with us, when our Lord Jesus shall appear with his holy Angels and render Tribulation to his Adversaries*, 2 Thel. 1. 6. And that appears to be that Sabbathtime or Rest the Apostle Paul asserted, yet to remain to the People of God, Heb. 4. 9.

14. Then also will the Tabernacle of God be with men, and he will dwell with them, and he will be their God, and they shall be his People, Rev. 21. 3. and they his Servants shall serve him, Rev. 22. 3. it will then be their joy and happiness to do so.

Many other particulars are spoken of in Scripture, respecting the duties, the dignities, the privileges and happiness, both of living (in the Natural life) and the Saints raised from the death of the body, wherein they will both be happily exercised, and peacefully, and securely enjoy the benefits, the said thousand years of Christs reign upon Earth, from his coming in the Clouds of heaven for above a thousand years space; until his sitting on that great white Throne, when the Heaven and the Earth shall flee away before his face, and no place be found for them, Rev. 20. 11. and when these visible Heavens we behold shall be no more, as is said, Job 14. 12.

And so we proceed to make up the evidence of this first way of Demonstration, a little to touch upon the third sort of those things that are declared by the holy Scriptures to be done at the end of the said thousand years, which are so evidently set down in the latter part of the Revelation; [wherein, as Mr. Mede observes, the Holy Ghost hath set down things more clearly than before] and herein observe what he declareth.

1. First concerning Satans loosing again; who after he had told us of his binding, and shutting up at the beginning of the thousand years, and for what reason; (that he might deceive the Nations no more, till the thousand years were fulfilled) but then he adds, after that he must be loosed for a little space, v. 2, 3. and when he had set forth summarily the happiness of the raised Saints reign with Christ, with other divine truths of the different estate of the rest of the dead, which were not to be raised till the thousand years were ended, v. 4, 5, 6. he proceeds to shew in order, how accordingly it shall fall out, v. 7. as before he had fore-told, that Satan should be loosed then out of his prison. For what is here delivered concerning Satan, and the state of the Saints raised, and then of the rest not raised, that are said not to live again till, &c. is all set out with the greatest distinct clearness, in each respect, that can in so short a form or frame of words probably be expressed or conceived, and as most agreeing with the current of the Sacred

and Scripture concerning those things; which Christ was so graciously pleased to make known, for the benefit of his Church in the time of the end, and therefore delivers them so clearly and distinctly, and so leaves them (with all the rest of this book) unsealed, *Rev. 22. 10*: For from the time of the giving this *Revelation*, and Christ's receiving his Commission from the Father to open the Seals, and read and execute the particulars in their order, *chap. 5.* he hath been, still is, and will also henceforth be in doing, till they all be accomplished accordingly, and therefore he saith, in respect of the order of accomplishment, *the time is at hand, chap. 1. 3.*

2. And Secondly, after the holy Spirit had so punctually set down the time of Satans loosing out of his Prison, he proceeds in the next place, to shew what ill use he would make of his loosing (though permitted to him but for a little season) at the end of the thousand years, and though he be fore-told from the word of Christ, that his last desperate devilish attempt, will be but a vain attempt, against the Camp of the Saints and the holy City, and not only bring on effectually the ruine to that world wherein he would still rule, but destruction also to himself with them in the said bottomless pit, where the Beast, and the false Prophet (that he had in former times long seduced) were cast above a thousand years before, yet so desperately wicked (notwithstanding) Satan will then be, and (it appears to be the heavy judgement of God upon him) that he will then so do, *viz. go out to deceive the Nations, even in such a case, &c. as v. 8.*

3. The large extent of that most horrible wicked attempt of his, and where they will be found, that shall thereto be seduced (then) by him, to such a purpose, namely in the four quarters of the Earth, even such as were removed, or far withdrawn from the Camp of the Saints, by such time as the thousand years should end, *v. 8.*

4. By the quality of such Nations which he will deceive and seduce (then) into that so vain and horrible an attempt, who are described by the titles of *Gog* and *Magog*, even as those great and implacable Enemies to the Church were described, *to wit, the Turk and Pope, Ez. 38. & 39.* which by his long seducement, were by him brought to their ruine before the thousand years, when he knew he was to be shut up so long in his prison, and when the *Jews* were to be delivered, and placed in their own Land, *Ezek. 37.* and united with the ten Tribes their Brethren into one Kingdom under Christ; and the new *Jerusalem* set up, and described by *Ezekiel*, from *chap. 40.* to the end of that Book, there named [*Yehovah Shamma*] the Lord is there: this title or description of such wretched persons, the holy Spirit is here again pleased

to use, to set them forth by, that they will be another Gog and Magog, maliciously attempting the subversion of Christs Church, though so incomparably glorious in the world, &c. v. 8.

5. The course he takes with them, he gathers them together to battell, [for it is the most natural design of the Devil and his most wicked agents in all times, to war against the Saints] and it was quarrel enough against them, both for him and them, that the manning well the power of good government, is by God put into their hands, for restraining evil and promoting good, (as doubtless in that time it will be) when that attempt shall be made, for the overthrow whereof that design should (probably) serve [if it might be] to get such power into their own hands, that Satan by and in them might reign.

6. The seeming advantage they will think probably they shall have to undertake that hellish design which Satan will provoke and tempt them to make use of therein, namely, their very great multitudes and hosts of evil cumbitants, which are foretold, shall be as the sand of the sea, v. 8.

7. Their general, unanimous, and ready yieldance to such Satans temptation and seducement; they went upon the breadth of the earth, v. 9. wickedly, yet confidently relying on their own multitudes, even against the long and glorious manifestations of the power and kingdome of Christ in the world then, after and in the destruction of the Beast above 1000 years before.

8. The high degree of their seeming prevalency in such achievement; they compassed the camp of the Saints about, and the beloved City, v. 9. they even seemed then to obtain their end, &c. But then

9. Observe Gods appearing in the nick of time against them, causing their horrible disappointment, and bringing upon them their remediless and desperate destruction; fire [then] came down from God out of heaven and devoured them, v. 9. which was the temporal execution of Gods judgement on Satans last hosts.

10. Whereupon follows the eternal execution of Gods wrath upon Satan himself, for he is then cast into the lake of fire and brimstone, to be tormented perpetually with the Beast and false Prophet, sent thither above 1000 years before, by means of his seducement, v. 10.

11. Hereupon ensues the general Judgement, first manifested in the sudden dissolution of the whole frame and fabrick of nature, in that heaven and earth flee away from the face of him that the great white Throne was set for to sit upon, who had upheld all things till then by the

the word of his power, *Heb. 1. 3.* (who it seems) then will resolve them into the first Chaos of confusion, upon the rupture and change of the Saints, but from thence no place will be found for them, *v. 11.* but as Job saith, these material heavens shall be no more. But then

12. and lastly, The general Judgement proceeds of all men good and bad, both in respect of declaration or sentence, and execution accordingly, as in many particulars is set down to the end of the Chapter. And whereas Hell and Death are in the issue said to be cast into the lake of fire and brimstone, first by hell there may be understood the grave, as [*Sheol*] in the old Testament, *Ps. 16.* and *Gen. 42. 38.* so *Ades* in the new, *1 Cor. 15. 55.* *Ades* *is* *the* *grave* *where* *is* *thy* *victory*, in which Chapter what the Apostle Paul had taught of destroying the last enemy death, is here (metaphorical) described to be fulfilled: to wit, in its capacity, the subject matter of death and hell (in that sense) being now for ever taken away, thenceforth no more use of either to be at all, whereby Christ is made the death of death, and death the last enemy to be destroyed, will then [as he speaks] be swallowed up in victory.

Now as the Jews looking only at Christs second glorious coming foretold in the old Testament, did usually overlook such things as set forth the humility of his first coming, for both his first and second coming [as Mr. Mede observes] are promiseously set down in the old Testament, [except in *Daniel* 1] Christians under the new Testament have been apt to overlook the first resurrection, (called in Scripture, the resurrection of the just) under a confused notion taken up of the last general resurrection, which once for all (for the mysteries thereof were revealed by degrees) our Saviour hath by his beloved Disciple John so fully at last declared, by an orderly explication of both in this 20th. Chap. of the Rev. for a sure Key to open (otherwise) much mystical Scripture, concerning the last times of the good world, (as part of the 11th. Chap. before to *v. 5.* was a Table for part of this Book, in reference to the order of the bad times of the former evil world) to chap. 19. adjoining to it there the state of the good world to follow it, with the continuance thereof, chap. 19. and 20. and proceeds further in the two last Chapters to explain the glorious state and privileges of it, as he is wont in this Book after things more generally delivered, to give more particular explications of them, so here when he had spoken of joy at the marriage of the Lamb, chap. 19. and that his wife had made her self ready, *v. 7.* which he explains, chap. 21. 9, 10. to be the New Jerusalem, come down from God out of heaven, (which appears to be the spirits of just men made perfect) which then came

came with Christ at his second coming, as *Zach.* had prophesied of them, &c. being by a Metonymy of the subject the inhabitants of the New Jerusalem above, *Gal.* 4. till they came to take their bodies; wherefore that City prepared, *Hab.* 12. 10, 16. for the faithfull, is said to have foundations, and so is described, *Rev.* 21. And the Apostle Paul explains *Zach.* in *1 Thes.* 3. 14. calling it the coming of Christ with all his Saints; and in *chap.* 4. 14. yet more clearly [he saith] them also that sleep in Jesus will God bring with him, viz. to be united to their bodies, at the first blessed resurrection, to inhabit the said New Jerusalem on earth that hath foundations, and behold Christs glory there, *Joh.* 17. 24. And that this first resurrection is from the death of the body, hath been cleared by many; but Mr. *Farnworth* in his *Millenium*, hath added lately divers evident reasons, respecting that, and other matters of like nature, *pag.* 49, 50, &c. and proves that it cannot be understood of a spiritual resurrection, to which purpose were divers hints given in the end of our *Trenicon*; see the Appendix.

And thus much for the grounds of our first demonstration from those Scriptures that concern all the said particulars (to which a great deal more might be added) of which we may say, as our Saviour of *Moses* & the Prophets, that such as would not believe them, they would not believe though one rose from the dead; so such as would reject, or evade so many evidences of Scripture, would not believe, though many more of the like nature were added, so hardly are prepossessed opinions, and prejudices against some divine Truths of this nature removed amongst some, &c. as I confess, I experimentally found, till God was pleased by many providences and helps afforded, together with remarkable guidance of his word and spirit, to teach me otherwise, as he must doe in some things, before men will rightly learn them, though by the strength of Arguments conviction may be wrought, &c.

Now from all the particulars before, in, and after the said thousand years of Christs reign with his Saints, the Argument may thus be framed.

All such particulars which the holy Scriptures declare, shall be accomplished before in, and after the said thousand years, shall certainly be fulfilled,

But the holy Scriptures declare most, or all the said particulars, before, in, or after the said thousand years to be accomplished on earth.

Therefore then they most certainly shall be fulfilled on earth.

The Major Proposition is undeniable to Christians.

The Minor is abundantly proved from many, or all the particulars before specified under the three heads.

2d. Arg. I proceed to the second Argument drawn from sundry Texts of the Old

Old Testament, speaking of what concerns that time of Christs Kingly Office in the thousand years which are so explained by the Spirit of God in the New Testament.

First, for the beginning of Christs Kingdom of power on earth, (when the Stone becomes a Mountain, *Dan. 2. 34.* Answerable whereunto in Christs Kingdom of the Stone he is set forth by a Lamb, *Rev. 5.* that was slain, that had seven Horns, and seven eyes, denoting his perfect power and wisdom in that state: but at the end of it, he comes with his heavenly Hosts, *Rev. 19. 14. &c.* and conquers the Beast and false Prophet, and casts them into the Lake, *chap. 20.* binds Satan and shuts him up in prison for a thousand years, and reigns with his Saints, &c. at the same time) but besides that, for the beginning of that his Kingdom, we have that divine Oracle in the Old Testament, *Psal. 110. 1. Sit thou on my right hand, till I make thy foot thy foot stool*, which is often spoken of in the New Testament, not only to shew him to be the Son of God, *Mat. 22. 44.* though of the seed of David according to the flesh, *Act. 2. 30.* yet from the time of his ascension into heaven. When he is said to begin to sit on Gods right hand, *v. 34. 35.* he [saith the Apostle Peter, *v. 36.*] was made both Lord and Christ; and as that Nobleman in the Parable, *Luk. 19.* went into a far Country, and to return when he had received his Kingdome, which was the particular occasion of that Parable, *v. 11.* [because they thought the Kingdome of God should immediately appear] he teacheth, that he must return first from his Fathers right hand; and this he maketh more evident, *Luk. 21.* when he had spoken of the signs of the last times, he tells them of his coming in a cloud with power, *v. 27.* and *v. 31.* thereby shews them the Kingdom of God is nigh at hand, namely that Kingdome he said he went to receive, and then returning should possess.

Secondly, for his foes to be made his foot-stool, when he comes from the right hand of the Father, we have in the vision of *Daniel, v. 7.* first how a judgment is appointed to destroy the beast, the wicked horn that spoke the great words, *v. 8. 9.* and the body of the said Beast was given to the burning flame. [so of *Maggi, Ezek. 38. 6.*] at the same time he hath the vision of one like the son of man coming in the Clouds of Heaven, to receive the Kingdom of the world, *v. 13. 14. & 27.* of such his coming St. Paul speaks, *1 Thes. 1. 7. 8. 9. 10.* when he shall be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance, &c. And in the next chap. particularly speaks of the Destruction of that wicked one, *v. 8.* whom he will destroy with the appearance of his coming: the times also reaching to that, are also set down in order in the book of the *Rev. 10. chap. 19. 11.* where is the Vision of the execution of the same judgement. Again

Again, for another great ~~For~~ [the Turk] then to be subdued, is largely set forth by the forementioned prophet against ~~the~~ *Ezek.* 38. & 39. before the setting up of the New Jerusalem, *v.* 40. 41. 42. &c. the same we have described in other respects, *Dan.* 11. 40. 41. 42, &c. whose destruction is declared, *v.* 45. that he should come to his end, and none should help him: and in *v.* 1. of the following *v.* Christ's appearance is revealed to *Daniel*, with his peoples deliverance like a Resurrection from the dead, *v.* 2. 3. which Redemption, *Luke* 21. is joynd with his coming in a cloud with power and great glory, when, saith he to the Jews, of whom he had also spoken before: when ye see these things come to pass look up, and lift up your heads, for then your Redemption draws nigh, *v.* 28. and again *v.* 31. then know that the Kingdom of God is nigh at hand, namely, that of the said 1000 years; to this purpose speaks the Apostle, *Heb.* 10. 13. after he had offered one sacrifice for our sins for ever, he sat down at the right hand of God, from henceforth expecting till his enemies be made his foot-stool: The end likewise of which his expectation shall be, (saith *St. Paul*, at his glorious appearance, which in his times he shall shew, who is the blessed and only Potentate the King of Kings, and Lord of Lords, *1 Tim.* 6. 15. which title at his coming, is said to be written upon his vesture, and upon his thigh, *Rev.* 19. 6. and *Mr. Mede* conceives by the reaping of the Harvest, *Rev.* 14 may be meant the destruction of the Turkish power.

For the confirmation of this argument, to manifest that what is spoken of things respecting the Kingdom of Christ, so explained in the New Testament, which to such purpose are foretold in the Old Testament, and may hither be reduced, are many of those Scriptures spoken of under the two first heads of those particulars applyed to the former argument, besides many others, I shall here only point them out as it were: first, what was said of *Elias*, *Mal.* 4. 5. is explained, soe by our Saviour, *Mat.* 17. 11. long after *John Baptists* death, truly (said he) *Elias* shall come, &c. see pag. 2.

Of the burning of the whore of *Babylon*, *Dan.* 7. 8. 11. explained, *Rev.* 18. see p. 2.

Soe of the *Armageddon Battell*, *Joel* 3. & *Ezek.* 38, & 39. explained in the New Testament, *Rev.* 16. & *Rev.* 19. as is largely set down, p. 3.

Also the great national restoration and conversion of the Jews, *Dan.* 1. 1, 2, 3. *Zech.* 12. 1. *Ez.* 66. 8. *Zac.* 39. so explained by our Saviour, *Rev.* 19. *v.* 1. 10. 11. 12. see pag. 5.

At last, for the setting up Christ's Kingdom, *Dan.* 7. 13. 14. with

the explication in the latter part of that chapter, applied so, upon the same ruin of the beast, at the same time (as our parallel manifests) *Rev. 10. 4.* see p. 7. 8.

Likewise for the terrible coming of Christ, *Zach. 14. 1.* *Joel. 3. 10* explained, *Rev. 19.* from *ver. 11.* to the end, and *1. Cor. 15. 24, 25, 26, 27.* he must reign till he hath put all his enemies under his feet, see pag. 8.

In like manner for the large extent of Christs Kingdom, *Dan. 7. 13.* *Eccl. 10. 10.* to the end, and *Psal. 2. 8.* which shall take place, *Rev. 19.* from *v. 1.* to *v. 10.* when as our Saviour speaks, there will be one Sheep-fold, and one Shepherd, *Jo. 10. 16.*

And for the perpetuity of his Kingdom, *2 Sam. 7. 13.* *Eccl. v. 25.* to *19.* explained and applied, *Rev. 11. 15.* at the said Kingdom of Christ at his appearance; namely, his *Davidicall Kingdom*, see the 11 particular, pag. 9.

The Uniting of the ten Tribes with the two, set forth in two parables. *Ex. 37.* largely commented upon by St. *Paul. Rom. 11.* see the 10. particular, pag. 10, 11.

Also the New Heavens and New Earth foretold, *Es. 65. 17.* explained in the time of Christs Kingdom, *Rev. 21.* and the New Jerusalem, *Ezek. 40.* to the end of the book; and *Es. 60.* and other following Chapters explained, of the same time of Christs said Kingdom, *Rev. 21.* and *Esay* his prophesie particularly applied, *v. 24. 26.* and *Ezekiels* waters and trees, applicable to *Rev. 22. 10 v. 7.* See our 15 reasons that these will be on earth, on *Jer. 3. 17.*

And *Israels* general redemption, and great Restauration, *Deut. 30. 10 v. 11.* *Ezek. 37.* latter part of of the chap. *Deut. 32. 42, 43.* which our Saviour explains, *Rev. 21. 28. 31.* and also St. *Paul. Rom. 11.*

Many other Scriptures so applyed and explained in the New Testament may be observed in what hath been already said in reference to the second head in the thousand years, and others we shall have occasion afterwards to consider which will be obvious to be applyed to this purpose, we shall here at present, adde no more: But from hence set down the 2d Argument (which will likewise strongly back the former) which, from what hath been said may be laid down as follows.

That sence and meaning of the said particulars, in the Old Testament, which the Spirit of God gives of them in the New Testament, or of many of them: is the best and truest explication.

But the holy Scriptures in the New Testament explain many or the most of them in the sence aforesaid.

Therefore that sence is the truest and best explication of them.

The Major proposition here is also undeniable.

The minor is sufficiently evident by what hath been set down of particulars before, and more may be: as also many arguments may be drawn from all the ensuing foundations. Proceed we then to the

Third argument, taken from that general reference of *St. Peter's* *1st* *Ep.* 3. 21. [applied also by *Christ* to those times, *Rev.* 10. when the seventh Trumpet began to sound] which times (saith he) God hath spoken of by the mouth of all his holy Prophets since the world began.

The confirmation of this argument is somewhat largely set down already (though much more might be added (if it were needful) from the testimonies of the several Prophets in the Old Testament, and from the *Psalms* (as may be seen in our *Icon* from pag. 56. to pag. 89.) some of which are also here named under the former heads whereunto I wholly refer the Reader in this particular, &c.

4th. Argument.

And so we come to the fourth, drawn from such portions of Scripture as the holy Spirit hath set some marks upon, which may discover unto us, that they speak somewhat that belongs to those last times.

As first in *Moses* long for posterities, *Deut.* 32. when he had therein described (prophetically) the Israelites former sins and sufferings, towards the end he foretells things that should be when Jews and Gentiles should be last united into one; and the ruine of their enmities, that then stood in the way to hinder it, he then concludes with mercies in store for his people and land, *v.* 42, 43. rejoyce ye Gentiles with his people, which is applied by *St. Paul* (with like Texts respecting those times, *Rom.* 5.) as *Es.* 11. *Pf.* 117.

So in *Dan.* 8. 26. [as the 2300 days of years were applicable to the Jews long bondage, from the beginning of the Babilonian Captivity to the end of the Roman Tyranny] for that a larger and stricter sense is contained in those visions and the explications we have shewed in our summary, on *Dan.* 11. 8.) but *v.* 26. *Daniel* is commanded, in reference to that larger sense, to shut up the vision, for it was for many days, and observe the like, *v.* 10. 14. with reference to the latter days: which said shutting up or sealing in *Daniel* is the usual note or mark of things afterwards to be revealed more specially, or done in Gospel times (which are the substance of Revelation visions in order, as in our parallel is observable.)

In like manner in *Balaams* Prophecy, *Numb.* 24. 24. Where the Ships of Chittim are spoken of, which are again applied by *Daniel*, to the beginning of the Roman Monarchy, when by the Roman Navies appearing against *Antiochus Epiphanes* near *Alexandria*, he was last vanquished by them, *Dan.* 11. 30. Which Roman Empire being to perish for ever (as *Balaam* had foretold) shewing the Roman Tyranny should

be the last, that should afflict *Eber* or *Ebreans*, and accordingly the last head of that Empire that is described by the feet and toes of the great image, setting forth those 4 Mettle-Kingdoms, upon the finishing of which Dominion of the Gentiles over the Jews (called by our Saviour the fulfilling of the times of the Gentiles, Luk. 21. when the bondage & long captivity of the Jews & *Israelites* is 19 and as *Dan*. 12. 1, 2, 3.

So also *Moses* in those threatnings set in order, *Lev*. 26. seems prophetically to include the order of Gods proceedings towards that people, and therefore when he comes to speak of their deliverance from the *Babylonish* Captivity, he speaks of Prayer and Humiliation to be used as was then accordingly (remarkably) done by *Daniel*, who understood by books, *Isa*. 9. 2. from *Jer*. 25. 11. and 29. 10. that God would accomplish 70 years in the desolations of *Jerusalem*: and as *Jeremiah* had prophesied of such praying, *Jer*. 29. 12, 13. Then ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you, &c: but afterwards he promiseth a free deliverance only from himself from their last captivity, for his Covenant with the forefathers of that people, who are beloved for their fathers sake, *Rom*. 11. as the Apostle *Paul* there speaketh.

And it is usual in the Old Testament, where Prophecies or Promises have that frequent mark set upoe them, כִּמְדֵּי הַיּוֹם *Heb*. in the extremity of days, or as we read it, in the latter days, there is something set down concerning Christ, or his Kingdoms, or people respecting those times, as *Isaac*, *Gen*. 49. 1. said, he would shew his sons what should befall them in the last days, and then in *Judahs* blessing sets forth both the time of Christs first coming, and then the enlargement of his Church, by the gatherings of the people, and the great prosperity of his own people at the last by his washing his garments in wine and his clothes in the blood of Grapes, and that his eyes should be red with wine, and his teeth white with milk. *v*. 10. 11, 12.

So *Dan*. 2. 28. it is used to shew that the vision of *Nebuchadnezars* Image contained something that reached to those last days, and like used *Dan*. 10. 14. in his last large vision to the end, when that glorious person was seen of *Daniel* [probably of Christ, represented as to *St. John* *Rev*. 1.] he then told *Daniel* he was then come to tell him what should befall his people in the latter days, for (saith he) yet the Vision is for many days.

Likewise *Ezay* 2. 2. when that great Prophecie is set down concerning those times (the same with *Mic*. 4. 1.) there again repeated (he saith expressly) it should be in the latter days.

Also *Jer*. 23. 20. after gracious prophecies of Christs reign, and prospering and executing of judgement and justice in the earth, &c.

vij. 6. and their last great deliverance from captivity, and his punishing their sins; he tells them in the latter dayes, they shall consider it perfectly.

So again when he is about to describe the horrible destruction of the Turk under the title of Gog, Ezek. 38, and 39. in v. 8. and v. 16. of the former Chapter, he twice informs his people it shall be in the latter dayes. See Observ. 14. in our 4th. part.

Thus by both matter and manner, and order, and peculiar marks, the Scripture pointeth out to us many things in the Old Testament, that especially have reference unto the last times, as being of things which in that respect are to be observed especially.

S. Arg.

The fifth Argument is taken from what hath been made manifest from Bp. Usher, Mr. Mede, Mr. Huis, *Hebreum Chronicle*, Mr. Swin in his *Calamus mensuræ*, and others, that the fourth Monarchy in *Daniel* is the *Roman Monarchy*.

Med. Com. in cap. 11. Daniel. v. 35, 36, &c. 7. (saith he) *v. 36. eximium quid designat*, that is the letter [he] in the word *bammoloc*, מלך, the King, signifies some eminent thing, as there denoting the beginning of the *Roman Kingdom*, as by many characters thereof he declareth, as that in *Esa. 7. 14.* the word מלך, a Virgin, a Virgin shall conceive, that is, continuing a Virgin, where also by the letter *he* is set forth that unparalleled conception of Christs body, &c. And he shall lift up himself above every God, which saith Mr. Mede, is the character of the 4th. Monarchy, or *Roman Kingdome*, after the time *Macedonia* was subdued, to the end of *Augustus* his reign, and so proceeds to apply the propheties in order to the succeeding times, with much learning and judgement, and according to what in experience hath been found true, and as suits with the *Revelation* in the New Testament. So *Mede* on *Dan. 7. 24.* in a Letter to Dr. *Meddus*, &c. Also in explaining *Dan. 11. 41, 42.* in the time of the end, מלך, which is the *he* or latter times, that is (saith he) the times of the *Roman Kingdome*, &c. So *pag. 71.* of the *Apostolic* of the latter times; our times must needs be a part, of the latter times of that Kingdome, viz. the *Roman*, the times whereof (he had said before) were the last times in general. So again he expounds the King of the South, *Dan. 11. 45.* to be the *Saracens*, who are said to push at the *Roman* said King, [as they did in the holy wars, so called] and the King of the North to be the *Turk* in the same *v.* and so to the end of the *chap.* which also by our late annotations are fitly applied to *Rev. 9th. chap.* as being there to be understood by the two first woe trumpets there deciphered, namely, the fifth and sixth in order, and yet they are again in the same Book of annotations on *Dan. 11. 40, 41.* incongruously misapplied to the *Greek Monarchy*, which are the same by their times and

descriptions with the said two first woe trumpets, as experience hath in great part manifested in their accomplishment hitherto. *Big. Usher* also in his annals reckons the 4th. Monarchy to be the *Roman* Monarchy. *Mr. Swan* who treads much in his steps, counts the *Roman* the 4th. Monarchy. *Calimen* sur. pag. 183. and gives divers reasons for it. pag. 184. 5, 6, 7.

Also *Mr. Huit* upon *Daniels* prophesie all along expounds the 4th. Monarchy in *Daniel* to be the *Roman* Monarchy. In like manner *Helvicius* in his Chronology reckons the third to be the *Greek*, & the fourth to be the *Roman* Monarchy. Also *Calish* in his Chronicle enlarged and expounded by *Phil. Melancthon*, accounts the *Roman* to be the fourth Monarchy, and with it begins his third Book under the title of the fourth Monarchy. So *Mr. Lee* in his *Excid. Antichristi*; *Mr. Farnworth* in his *Milennium*; also *Dr. Hoines*; *Mr. Peck* in his sober goes. And as for that too much (formerly) received opinion of the *Seleucida* and *Lagida*, their being the fourth Monarchy, which hath been a great obstruction to many learned men, from discerning the right time and order, yea consequently the very sence & intention of the Book of *Revelation* (as might be made evident in good part, and which opinion amongst many learned men of later times, who have been well versed in those studies, is altogether exploded, as being inconsistent with Scripture, History, and Experience, yea it would cut off the comfortable evidence of the great promise of setting up Christs spiritual kingdome in its due time, namely, in the dayes of [one] of those Kings, viz. of the *Romans*, as *Mr. Mede* expounds that Text, *Dan. 2. 44.* and gives an example for it in *Judg. 12. 7.* *Jephtha* was buried in the Cities of *Gilead*, so say the Translators in [one] of the Cities of *Gilead*; and had not the *Roman* been one of the said Kings, how had that prophesie been true? But the holy Scripture (as was shewed) reckons the *Roman* Monarchy from their fraying away *Antiochus Epiphanes*, *Dan. 11. 30, &c.* and these learned Historians and Chroniclers, with others of great worth, in many respects agree therein, and judiciously avouch it so to be, and in many things evident experience in accomplishments of these latter times, as respecting the fourth Monarchy, which were prophetically fore-shewed, doth prove the same, or in the times of the end, which is the same, as that of the *baracens* and *Turks*, *Dan. 11. 40, 41.* the two first woe trumpets, *Rev. 9, &c.* with many like matters too evident to be reasonably withstood, &c. And therefore by judicious and unprejudiced persons, greater evidence (I conceive of this nature) will not be expected; than the unbyassed judgement of so many able persons, vetted in those studies, who give their reasons for their judgement, and find them made good by experimental accomplishments, the utmost determination of all such historical dissents.

Come we then to the sixth Argument, which is from that part of 6th. Ar-
Daniels argument.

Daniel's Visions that concern the Roman Monarchy, since Christs first coming in the flesh (together with the state of the true Church thence all along under it, which is in great part the subject of the book of Revelation, from chap. 3. to 20. chap. as some of the said learned persons and others have likewise cleared, and as also may be seen by our abridgement; and parallel, on *Daniel*, and of our summarie thereof besides other observations to confirm the same as follow, &c. Even as the last part of the Rev. concerns Christs second coming, and the state of things in this world afterward Rev. 19. 20. 21. 22. And as the forenamed learned and judicious persons, have owned the Roman Monarchy, to be that fourth that was foretold by *Daniel* in sundry Visions: so have some of them declared upon solid grounds, that divers of *Daniel's* Visions reach to the time of Christs second coming, and set down some generals of the state of things afterwards, which also may to unprejudiced persons be made evident by a brief and general view of the substance of the things considered in that book, especially as respecting things after *Daniel's* time.

First, there are two general Decypheringes of all time to come, as two witnessings of the same truth: One made to a *Gentile*, Dan. 2. viz. *Nebuchadnezzar* in the great Image, setting forth the 4 *Mettle-Kingdoms*, succeeding each other (as Mr. Mede observes) namely, by the Gold the *Caldean*, by the Silver the *Mede* or *Persian*, by the Brass the *Grecian*, by the Iron the *Roman* Monarchies; which were to continue whilst the *Gentiles* had the Dominion: called by our Saviour the times of the *Gentiles*, Luke 21. 24.

Another made to a Jew, viz. the greatly beloved Prophet *Daniel*, c. 7. by a Vision of four Beasts, setting before him again [with Christs Kingdom to succeed the last] the times, order, and qualities of the said four Kingdomes, and with many things of Christs, from Antichrists destruction, that was not expressed in the former Vision, or explication of the four mettals, Dan. 2. which Kingdomes by both Visions were to continue during the long bondage of *Daniel's* own people, till the wicked horn or beasts body be given to the burning flame, v. 8. 9. 10. 11. &c. Christ come in the clouds, v. 13. 14. And concerning this large extent of the times of both these general Visions, *Daniel* is taught by the Spirit of God to set his stamp and impression upon it, clearly to that purpose, chap. 2. 28. God (saith he) makes known to the King what shall be in the latter dayes, *Even* posterity of dayes. (as likewise doth the Angel again, chap. 10. 14.) And accordingly *Daniel* expounds, when the stone cut out of the mountain without hands, (that appears to be Christs spiritual kingdom from his Ascension to his coming, again in person) whilst he is breaking Divinely the lower parts of the great Image, and especially the feet

feet and toes of the said Image to powder, like the dust of the summer threshing, &c. and then the said Kingdome of the Beasts will become a great mountain filling the whole earth, &c. 35.

And for the other Vision *v. 7.* of the 4 Beasts shewed to himself, he is directly guided by the Spirit of God to set down how the beast should be destroyed as was said when the time of his date was out: *viz.* his time, times, and the dividing of a time (or 1260 days of years, as in the *Rev.* is explained) That then he had the Vision of Chrills coming personally, in the clouds of Heaven (which is his second coming) set before him: and Gods giving all the Kingdoms of the world to him, that all Nations under the whole heaven should obey him *v. 27.* personally, during that his *Davidical* Kingdom in the 1000 years. And as the description of the Iron Kingdom doth fully belong to the Romane, whose strength and prevalence hath been suitable thereunto, so do all well approved expositors understand it, and as it was in two thighs or legs since *Constantine* in the East and West Empires: so the feet and toes (in the time of the Pope and ten Kings) have been a part of Iron and part of Clay, under this last said head of Government, the Popedom, both in its Ecclesiastick and Politick capacity, which as Iron and Clay cannot be mingled: and though the said ten Kings have sought to mingle themselves with the seed of men (that is, have endeavoured by marriages to strengthen themselves) yet they have not cleaved one to another: *Daniel* foretells it shall be in vain, which is so notorious. That it is said to be the observation of the Grand Signior (the *Turk*) that they will never agree till his fingers are all of a length: which so animates him against the Emperour and Pope to assault them. The other description of the fourth beast *Dan. 7.* is also of the said *Romane* Kingdom set forth to be so terrible, monstrous, and cruel with the ten horns that arose on the beast, and another little horn, among them, or behind them, that spake such great words against the most high, are orderly described, and suitably expounded, in the book of *Rev.* as may be observed in our abridgment and parallel, and summary of *Daniels* visions, &c.

And divers things are again observable in some of the visions that concern the order and times of the said Kingdoms and Beasts further applied to the *Roman* Monarchy, as *c. 9.* after the end of the 70 weeks when Christ had put an end to Typical sacrifice; by his death in *Tiberius* his Reign, *Daniel* speaks of the Prince, *viz.* of the *Roman* people that should come to destroy the City and Sanctuary, *v. 26.* which was fulfilled by *Titus* and *Vespasian*: and in the two last verses he sets forth the very long desolation that should follow upon *Jerusalem* and her people in those general expressions: until the consummation, and that determined

determined should be poured out upon the desolate : which is also explained by our Saviour, till the times of the Gentiles Dominion [in the four Kingdoms and Beasts] be fulfilled, *Luke 21. 24.*

In *chap. 8. v. 26.* the same large space of time is assigned thereto, of 1260 days of years, for which see the reasons in our summary upon that Text, &c.

Also in the last large prophetic vision of the general state of that people, &c. there are many things referr'd unto the Roman Monarchy : first, in that the Angel tells him, *c. 18. 14.* that he came to make him understand what should befall his people in the latter, or postremity of days : and in *c. 11.* he sets before him the degrees of the rise of the Roman Kingdom. First, he intitles him a Prince, that began to act in his own behalf, *v. 18.* as before he had done for another before, *v. 13.* [see abridgment] after the Romans are set forth by the **Ships of Chittim* in *v. 30.* the old mark set down by *Balaam* to know their last oppressor, *Numb. 24. 24.* who was to perish for ever ; but at *v. 36.* he intitles the Romans [the K. Kings] with an Emphasis, *¶ Emphaticum aliquod extremum denotat*, said Mr. Mede) and so the state of that Kingdom with several of her heads of Tyranny coming on, and the enemies that restrain them to the end of the chapter. Over part of whose Dominions the King of the South, the *Saraceni*, and the King of the North, the *Turk*, prevail in the time of the end near or unto the second coming of Christ : See the Parallel to this purpose, and summary on *Daniel*, wherein divers other things are set down, which may evidence that all things said to be shew'd up in *Daniel*, and such as are referred to the times of the end, or latter days, are so explained in the *Rev.* both respecting the Roman Monarchy, and Christs afterwards, when the said Kingdome of the Stone became a great Mountain filling the whole earth : but these brief hints may here suffice.

The seventh Argument is taken from the promises and encouragements made and given to the overcomers and sufferers in all times following, both in the *Asian Churches*, *Rev. 2. & 3. chap.* and also all along afterwards referring to the New *Jerusalem* State, till the Roman Monarchy be utterly destroyed and ruined, and then those promises and encouragements take place and are fulfilled, as appears from *Rev. 19.* to the end of that book ; which state the Spirit of God three times attesteth, and strongly confirmeth, *c. 19. 9. & 21. 5. 22. 6.* as foreshewing the backwardness of men to believe it, for, saith our Saviour, when the Son of man comes, shall he find faith upon earth. *Luke 18.*

To instance in some of the promises, *Rev. 2. & 3. c.* as first that promise, *c. 2. 7.* to eat of the tree of life, there recorded, is to be performed in the New *Jerusalem* State, *Rev. 22. 14.* So *Rev. 3. 21.* to him that

*Mr.
Mede
dist. 48.
p. 376.]

who overcometh will I grant to sit with me in my throne, &c. is to be performed in the time of Christs visible Kingdom on earth, Rev. 20. 4. when the Saints shall live again bodily, & reign with Christ a 1000 years.

Likewise, c. 3. v. 12. promise is made to be a Pillar in the house of God; and to go no more out, and to have the name of God written on them: so also answerably c. 22. v. 3, 4. his servants shall serve him, they will make it their business, and it will be their happiness so to doe, and they shall see his face, and his name shall be in their foreheads. See more in the Appendix after the Irenicon, p. 106, 107.

In like manner, for after-times of suffering the representative living wights, and the 24. Elders in their new Song of praise to the Lamb for their Redemption: not only that they were made spiritual Kings and Priests unto their God: but in a way of great exultation add that general consolation for all sufferers afterwards, who should have also the same interest therein with them: And (say they) we shall reign upon earth: and this also was to be accomplished in the time of Christs Kingdome (as before said) from Rev. 20. 4. and there is further added, v. 6. they were made Priests unto God and Christ, and reigned with him a 1000. years: and that all these will be upon earth. See the 15 evident reasons manifesting that the New Jerusalem shall be upon earth, in a small tract, on Jer. 3. 17.

And for more particular encouragements, somewhat is set down for following sufferers, that hath particular relation to the New Jerusalem state, and not improbably, that forementioned, had special reference to the primitive sufferers by the great red Dragon, under some of the seals, chap. 6.

Also those sealed sufferers c. 7. which seem c. 9. v. 4. to be referred to the times of the 5th and 6th trumpet under the Saracens and Turks, have many decypherings of the New Jerusalem state; set before them, as to be clothed in white, to have Palms in their hands, v. 9. and to sing praise to the Lamb, v. 10. and again the Lamb shall feed them: and lead them to the fountains of living waters, and God shall wipe away all tears from their eyes, v. 17. which with many other like, are again repeated in the order of accomplishment in the New Jerusalem state; when it shall come Rev. 19. & 20. & 21, 22. as may be seen in many particulars.

And so also for the sufferers in several times under Anti-christ, as first for the witnesses, Rev. 11. when their time is finished, Christs Kingdome of power upon earth will begin, v. 7. & many excellent things are set before them, in that state of things to the end of the chapter.

Also for all sufferers under Anti-Christ, c. 14. is set before them the Vision of the 144000. of the Lambs-followers for an encouragement,

them and we watch and pray always that we may be accounted worthy to escape all those things that shall come to pass, and to stand before the Son of Man, &c. But these and other improvements we only here touch upon, having spoken already else where to these, and the like purposes. As to the misapprehensions of some not well versed in these studies, I say (at present) that I am so far from disowning them, that I reckon Gods manifesting to me those Divine (though mystically set down) Scripture Truths therein contained, to be amongst gods greatest mercies to me in this life, and an excellent part of the Gospel of Christ, &c. as not only that great mystery searcher, learned and judicious Mr. *Macle* judged of them, but what by his means Bishop *Usher*, Dr. *Twisse*; and other eminent persons in his time, were greatly affected with: But as for the ancient errors by some unjustly affixed thereon, I utterly reject them, and also our *Sixt Monarchy* mens (so called) scandalous, both errors and practices (being not well instructed in these Truths) I not only abhorre, as Unchristian, and confuse, as Antiscriptural in general, but also as against relative Obligations by divine Law; and particularly inconsistent with these Divine Truths, of Christs eminent destruction of the man of Sin at his glorious appearance, when he will set up his Kingdom, 2. *Tim.* 4. 1. Which neither can be done by men, nor will be accomplished, till his set time for it shall come (as; page 15. of the first part, the preface of the 1st. and page 42. of the same part, page 40. of the 4th. is to be seen, &c.) I judge the studies of those Divine mystical Truths, well be seeming the greatest Divines in the whole World; and worthy of great encouragement in the Church of God: Without which, I believe, much in *Moses*, the *Prophets*, and the *Psalms*, concerning these things, and also through all the Books of the New Testament, is not rightly understood, and I am ready to give an account to all serious Christians, both of the Principles or main foundations of those Truths in my four parts, already Printed; and of those Praxes of them, prepared divers years past, on *Gen.* 3. 15. *The Seed of the Woman shall break the Serpents head*, and on *Jer.* 3. 17. *At that time Jerusalem shall be called the Throne of the Lord*, &c. with *Rev.* 22. 20. and others.

R Eader, note that Christs coming, on *Rev.* 22. 30. is meant in respect of the apprehension of the Creatures then in the World being called by the Apostle, 1. *Thes.* 4. 16. his descending (then) from Heaven, &c. he doth not there say out of Heaven (as was said of *Jerusalem* coming with him before, *Rev.* 21. 2, 3. where the Earth and Heaven are said to flee away, &c. *Rev.* 20. 11. when the Faithful shall be changed in a moment, &c. 1. *Cor.* 15. 51, 52. thenceforth ever to be with the Lord. For although when *Satan* shall be loosed at the end of the 1000. years, Christ seems to withdraw from the holy City and Camp of the Saints; yet we find not warrant to say he will (then) personally be out of the World, or any more till the finishing of the last Judgment, though he is there said so to descend from Heaven then: See the Epistle before, *Jer.* 3. 17.

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